A

LETTER

TO

DION,

Occasion'd by his Book

CALL'D

ALCIPHRON,

OR

The Minute Philosopher.

By the Author of the Fable *of the* Bees.

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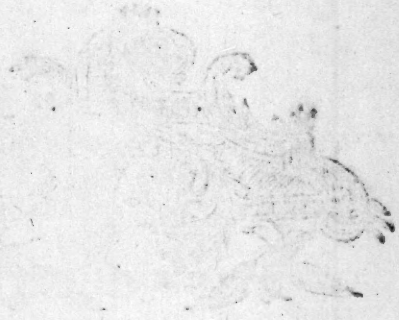

SIR,

I Have read your Two Volumes of *Alciphron*, or, The *Minute Philoſopher* with Attention. As far as I am a Judge, the Language is very good, the Diction correct, and the Style and whole Manner of Writing are both polite and entertaining: All together beſpeak the Author to be a Man of Learning, good Senſe and Capacity. My Deſign in troubling you with this tedious Epiſtle in Print, which perhaps will be longer than you could have wiſh'd it, is to reſcue the Publick from a vulgar Error, which Thouſands of knowing and well-meaning People, and your ſelf, I ſee, among the Reſt, have been led into by a common Report, concerning the *Fable of the Bees*, as if it was a wicked Book, wrote for the Encouragement of Vice, and to debauch the Nation. I beg of you not to imagine, that I intend to blame you, or any other candid Man like your ſelf, for having raſhly given Credit to ſuch a Report without further Examination. The Fable of the Bees has been preſented by a Grand Jury more than once; and there is hardly a Book that has been preach'd and wrote againſt with greater Vehemence or Severity. When a Work is ſo

generally exclaim'd againſt, a wiſe Man, who has no Mind to miſpend his Time, has a very good Reaſon for not reading it. But as your ſecond Dialogue is almoſt entirely levell'd at that Book and its Author, and you have no where declar'd in Words at length (at leaſt, as I remember) that you never read the *Fable of the Bees*, it is poſſible I might be ask'd, why I would take it for granted, that you never had read it, when many of your Readers perhaps will believe the contrary. If this Queſtion was put to me, I would readily anſwer, that I choſe to be of that Opinion, becauſe it is the moſt favourable I can poſſibly entertain of *Dion*. It is not, Sir, believe me, out of Diſreſpect, that I call you plain *Dion*; but becauſe I would treat you with the utmoſt Civility: It is the Name under which, I find, you are pleas'd to diſguiſe your ſelf; and offering to gueſs at an Author, when he chuſes to be conceal'd, is, I think a Rudeneſs almoſt equal to that of pulling off a Woman's Mask againſt her Will.

Whoever reads your ſecond Dialogue, will not find in it any real Quotations from my Book, either ſtated or examined into, but that the wicked Tenets and vile Aſſertions there juſtly expoſed, are either ſuch Notions and Sentiments, as firſt, my Enemies, to render me odious, and afterwars Common Fame had already father'd upon me, tho' not to be met with in any Part of my Book; or elſe, that they are ſpiteful Inferences, and invidious Comments, which others before you, without Juſtneſs or Neceſſity, had

had drawn from and made upon what I had innocently ſaid. I find no Fault with you, Sir; for whilſt a Perſon believes theſe Accuſations againſt me to be true, and is entirely unacquainted with the Book they point at, it is not impoſſible that he might inveigh againſt it without having any Miſchief in his Heart, tho' it was the moſt uſeful Performance in the World. A Man may be credulous and yet well diſpoſed; but if a Man of Senſe and Penetration, who had actually read the *Fable of the Bees*, and with Attention peruſed every Part of it, ſhould write againſt it in the ſame ſtrain, as *Dion* has done in his ſecond Dialogue, then I muſt confeſs, I ſhould be at a Loſs, what Excuſe to make for him.

It is impoſſible that a Man of the leaſt Probity, whilſt he is writing in behalf of Virtue and the Chriſtian Religion, ſhould commit ſuch an immoral Act as to calumniate his Neighbour, and willfully miſrepreſent him in the moſt atrocious Manner. If *Dion* had read the *Fable of the Bees*, he would not have ſuffer'd ſuch lawleſs Libertines as *Alciphron* and *Lyſicles*, to have ſhelter'd themſelves under my Wings; but he would have demonſtrated to them, that my Principles differ'd from theirs, as Sunſhine does from Darkneſs. When they boaſted of ſetting Men free, and their abominable Deſign of ridding them of the Shackles of Laws and Governments, he would have quoted to them the very Beginning of my Preface. *Laws and Government are to the political Bodies of civil Societies, what the vital Spirits and Life it ſelf are to the natural Bo-*

dies of animated Crèatures. From the ſame Preface he would have ſhew'd thoſe barefaced Advocates for all Manner of Wickedneſs, the ſmall Encouragement they were like to get from my Book; and as ſoon as it appear'd, that by Liberty they meant Licentiouſneſs, and a Privilege to commit the moſt deteſtable Crimes with Impunity, he would have quoted theſe Words: *When I aſſert, that Vices are inſeperable from great and potent Societies, and that it is impoſſible, that their Wealth and Grandeur ſhould ſubſiſt without; I do not ſay, that the particular Members of them, who are guilty of any, ſhould not be continually reproved, or not puniſh'd for them when they grew into Crimes.* This he would have corroborated by ſeveral Paſſages in the Book it ſelf, and not have forgot what I ſay, page 255. *I lay down as a firſt Principle, that in all Societies, great or ſmall, it is the Dnty of every Member of it to be good, that Virtue ought to be encouraged, Vice diſcountenanc'd, the Laws obey'd, and the Tranſgreſſors puniſh'd.* If he had only read the firſt Edition, a little Book in Twelves, a Man of *Dion*'s Virtue and Integrity could not have ſtifled the Care I have taken in Fifty Places, nor the many Cautions I have given, that I might not offend or be miſunderſtood: On the Contrary, he would have made uſe of them, to undeceive his Friends, and prevented their groundleſs Fears and ſenſeleſs Inſinuations. If *Dion* had read what I have ſaid about the Fire of *London*, Nothing but his Politeneſs could have hinder'd him from burſting out into a loud Laughter at the judicious Remark

of

of the Learned *Crito*, where he points at the Probability, that the late Incendiaries had taken the Hint of their Villainies from the Fable of the Bees.

I can't ſay, that there are not ſeveral Paſſages in that Dialogue, which would induce one to believe, that you had dipt into the Fable of the Bees; but then to ſuppoſe, that upon having only dipt in it, you would have wrote againſt it as you have done, would be ſo injurious to your Character, the Character of an honeſt Man, that I have not Patience to reaſon upon ſuch an uncharitable Suppoſition. I know very well, Sir, that I am addreſſing my ſelf to a Man of Parts, a Maſter in Logick, and a ſubtle Metaphyſician, not to be impoſed upon by Sophiſtry or falſe Pretences: Therefore I beg of you, carefully to examine what I have ſaid hitherto, and you'll be convinced; that my not believing you to have read the Fable of the Bees, can proceed from Nothing but the good Opinion I have of your Worth and Candour, which I hope I ſhall never have any Occaſion to alter. You are not the firſt, Sir, by five hundred, who has been very ſevere upon the *Fable of the Bees* without having ever read it. I have been at Church my ſelf, when the Book in Queſtion has been preach'd againſt with great Warmth by a worthy Divine, who own'd, that he had never ſeen it; and there are living Witneſſes now, Perſons of unqueſtion'd Reputation, who heard it as well as I.

After

After all, you have advanced Nothing in the ſecond Dialogue concerning me, which it may not be proved to have been ſaid or inſinuated over and over in Pamphlets, Sermons and News-Papers of all Sorts and Parties. I can help you to another very good Reaſon why a Man of Senſe might not miſtruſt the ill Report, that has been ſpread about the Fable of the Bees, and write againſt it in general Terms, tho' he had not read it. Every body knows, what Pains our Party-writers take in contradicting one another, and that there are few Things, which if the one praiſes, the other does not condemn. Now, if we find the *London Journal* have a Fling at the *Fable of the Bees* one Day, and *The Craftsman* another, it is a certain Sign that the ill Repute of the Book, muſt be well eſtabliſh d and not to be doubted of. Then why might not an Author write againſt it, without giving himſelf the Trouble of reading it? It would be hard, a Man ſhould not dare to affirm, that it is hot in the *Eaſt-Indies*, without having made a tedious Voyage thither and felt it. The more therefore I reflect, Sir, on your ſecond Dialogue, and the Manner you treat me in, the more I am convinced, that you never read the Book I ſpeak of, I mean, not read it through, or at leaſt not with Attention. If *Dion* had inform'd himſelf concerning the *Fable of the Bees*, as he might have done, he muſt have met with my Vindication of it in ſome Shape or other. Firſt, it came out in a News-Paper; after that, I publiſh'd it in a Six-penny Pamphlet, together with the Words

of

of the firſt Preſentment of the Grand Jury and an injurious abuſive Letter to Lord *C.* that came out immediately after it; both which had been the Occaſion of my writing that Vindication. The Reaſon I gave for doing this, was, that the Reader might be fully inſtructed in the Merits of the Cauſe between my Adverſaries and my Self; and becauſe I thought it requiſite, that to judge of my Defence, he ſhould know the whole Charge, and all the Accuſations againſt me at large. I took Care to have this printed in ſuch a Manner, as to the Letter and Form, that for the Benefit of the Buyers, it might conveniently be bound up, and look of a Piece with the then laſt, which was the ſecond Edition. Ever ſince the whole Contents of this Pamphlet have been added to the Book, and are at the End of the third, the fourth, and the fifth, as well as this laſt Impreſſion of 1732. If *Dion* had ſeen and approved of this Vindication, he would not have wrote againſt me at all; and if he had thought my Anſwers not ſatisfactory, and that I had not clear'd my ſelf from the Aſperſions, which had been caſt upon me, it was unkind, if not a great Diſregard to the Publick, not to take Notice of it, and ſhew the Inſufficiency of my Defence, which from his own Writings it is evident, that great Numbers of the *beau monde* muſt have acquieſc'd in, or not thought neceſſary.

Give me Leave, then, Sir, for your own Sake, to treat you, as if you never had read the *Fable of the Bees*, and in Return I give you my Word, that I ſhall make no uſe of it to your Diſadvantage

tage; on the Contrary, I take it for granted, that from the bad Character you had heard of the Book from every Quarter, you had ſufficient Reaſon to write againſt it, as you have done, without any further Enquiry. This being ſettled, I ſhall attempt to ſhew you the Poſſibility, that a Book might come into ſuch a general Diſrepute without deſerving it. An Author, who dares to expoſe Vice, and the Luxury of the Time he lives in, pulls off the Diſguiſes of artful Men, and examining in to the falſe Pretences, which are made to Virtue, lays open the Lives of thoſe, *Qui Curios ſimulant & Baccahanalia vivunt:* An Author, I ſay, who dares to do this in a great, and opulent, and flouriſhing Nation, can never fail of drawing upon him a great Number of Enemies. Few Men can bear with Patience, to ſee thoſe Things detected, which it is their Intereſt, and they take Pains to conceal. As to Grand Juries, what they go upon is, the Teſtimony of others; they don't judge of Books from their own Reading; and many have been preſented by them, which none, or at leaſt the greateſt Part of them had never ſeen before. Yet when ever the Publiſher of a Book is preſented by a Grand Jury, it is counted a publick Cenſure upon the Author, a Diſgrace not eaſily wiped off.

The News-Writers, whoſe chief Buſineſs it is, to fill their Papers and raiſe the Attention of their Readers, never forget any Scandal which can be publiſh'd with Impunity. By this Means a Book, which once this Indignity has been put upon

upon, is in a few Days render'd odious, and in leſs than a Fortnight comes to be infamous throughout the Kingdom without any other Demerit. Thoſe Polemick Authors among them, who are Party-Men, and write either for or againſt Courts and Miniſters, have a greater Regard to what will ſerve their Purpoſe, than they have to Truth or Sincerity. As they ſubſiſt by vulgar Errors, and are kept alive by the Spirit of Strife and Contention, ſo it is not their Buſineſs to rectify Miſtakes in Opinion, but rather to encreaſe them when it ſerves their Turn. They know, that whoever would ingratiate themſelves with Multitudes and gain Credit amongſt them, muſt not contradict them; which is the Reaſon that, how widely ſoever theſe Party-Writers may differ from One another in Principles and Sentiments, they will never differ in their Cenſure or Applauſe, when they touch upon ſuch Notions which are generally receiv'd.

If you'll conſider, Sir, what I have ſaid in the two laſt Paragraphs, you will eaſily ſee the Poſſibility that Books may get into an ill Repute and a very bad Character without deſerving it. The next I ſhall endeavour to demonſtrate to you, is, that this has been the Caſe of the *Fable of the Bees*, and that the Animoſities which have been ſhewn againſt it, were originally owing to another Cauſe, than what my Adverſaries pretended to be the true one. In order to this, I ſhall be obliged to make ſeveral Quotations from the Book it ſelf, and repeat many Things, which I have already ſaid in the Vindication hinted at

before: But as I deſign this only for your ſelf and thoſe who have judged of the Book from Common Report, and never peruſed either the Firſt or the Second Part of it, theſe Citations will be as new to you as any other Part of my Letter.

I am not ignorant of the Prejudice and real Hurt, which Authors do themſelves by making long Quotations. They interrupt the Senſe, and often break off the Thread of the Diſcourſe; and many a Reader, when he comes to the End of a long Citation, has forgot the main Subject, and often the Thing it ſelf, which that very Citation was brought in to prove. For this Reaſon we ſee, that Judicious Writers avoid them as much as poſſible; or that where they cannot do without, inſtead of inſerting them in the main Text of their Works, they make Place for them in Notes or Remarks, which they refer to, or elſe an Appendix, where many of them may be put together, and are never ſeen but by Choice, and when the Reader is at Leiſure. That this ſegregating all extraneous Matter from the main Body of the Book, the Text it ſelf, is leſs diſagreeable to moſt Readers, than the other, which I hinted at firſt, is certain; but it is attended with this ill Conſequence, which the leſs engaging Method of Writing is not, to wit, that many curious and often the moſt valuable Things, and which it is of the higheſt Concern to the Author, that they ſhould be known, are neglected and never look'd into, only becauſe they are put into Notes or Appendixes. In my Caſe you'll find, Sir, that the long Quotations,

ſome

ſome of them of ſeveral Pages, which I am obliged to trouble you with, are more material for the Vindication of my Book than all that can poſſibly be ſaid beſides. For they will not only demonſtrate to you, that I have been ſhamefully miſrepreſented, but likewiſe give you a clear Inſight into the real Cauſe of the Anger, the Hatred, and Inveteracy, of my Enemies, who firſt gave the Book an ill Name, and were the induſtrious Authors of the falſe Reports, by which your ſelf and many other good Men, to my great Affliction, have been impos'd upon. You'll pardon me then, Sir, if, conſulting my own Intereſt in a juſt Defence, rather than your Pleaſure in reading it, I plant my ſtrongeſt Evidences ſo directly in your Way, that, if you'll do me the Favour of peruſing this Letter, it ſhall be impoſſible for you to remain ignorant any longer of the Innocence of my Intentions, and the Injuſtice that has been done me.

In the Preſentment of the Grand Jury in 1723, it is inſinuated that in the *Fable of the Bees* there are Encomiums upon Stews, which I can aſſure you, Sir, is not true. What might have given a Handle to this Charge, muſt be a Political Diſſertation concerning the beſt Method to guard and preſerve Women of Honour and Virtue from the Inſults of diſſolute Men, whoſe Paſſions are often ungovernable. As in this there is a Dilemma between two Evils, which it is impracticable to ſhun both, ſo I have treated it with the utmoſt Caution, and begin thus: *I am far from encouraging Vice, and ſhould think it an*

unſpeakable Felicity for a State, if the Sin of Uncleanneſs could be utterly baniſh'd from it; but I am afraid it is impoſſible. I give my Reaſons, why I think it ſo; and ſpeaking occaſionally of the Muſick-Houſes at *Amſterdam*, I give a ſhort Account of them, than which Nothing can be more harmleſs. To prove this to thoſe who have bought or are poſſeſs'd of the *Fable of the Bees*, it would be ſufficient to appeal and refer to the Book: But as one great Reaſon of my printing this Letter, is to ſhew my Innocence to ſuch, who, as well as your ſelf, neither have read nor care to buy the Book, it is requiſite I ſhould tranſcribe the whole. You'll ſee, Sir, that my Aim is to ſhew, that theſe Muſick-Houſes are diſcountenanc'd, at the ſame Time they are tolerated.

In the firſt Place, the Houſes I ſpeak of, are allow'd to be no where but in the moſt ſlovenly and unpoliſh'd Part of the Town, where Seamen and Strangers of no Repute chiefly lodge and reſort. The Street, in which moſt of them ſtand, is counted ſcandalous, and the Infamy is extended to all the Neighbourhood round it. In the Second, they are only Places to meet and bargain in, to make Appointments, in order to promote Interviews of greater Secrecy, and no Manner of Lewdneſs is ever ſuffer'd to be tranſacted in them; which Order is ſo ſtrictly obſerv'd, that, bar the Ill Manners and Noiſe of the Company that frequent them, you'll meet with no more Indecency, and generally leſs Laſciviouſneſs there, than with us are to be ſeen at a Play-Houſe. Thirdly, the Female Traders,

that

that come to these Evening-Exchanges, are always the Scum of the People, and generally such, as in the Day-Time carry Fruit and other Eatables about in Wheel-barrows. The Habits indeed they appear in at Night, are very different from their ordinaray ones; yet they are commonly so ridiculously gay, that they look more like the Roman *Dresses of strolling Actresses, than Gentlewomens Cloaths: If to this you add the Awkwardness, the hard Hands and course Breeding of the Damsels that wear them, there is no great Reason to fear, that many of the better Sort of People will be tempted by them.*

The Musick in these Temples of Venus *is perform'd by Organs, not out of Respect to the Deity that is worship'd in them, but the Frugality of the Owners, whose Business it is to procure as much Sound for as little Money as they can, and the Policy of the Government, which endeavours as little as is possible, to encourage the Breed of Pipers and Scrapers. All Sea-faring Men, especially the* Dutch, *are, like the Element they belong to, much given to Loudness and Roaring, and the Noise of Half a Dozen of them, when they call themselves Merry, is sufficient to drown Twice the Number of Flutes or Violins; whereas with one Pair of Organs they can make the whole House ring, and are at no other Charge than the keeping of one scurvy Musician, which can cost them but little; yet notwithstanding the good Rules and strict Discipline that are observ'd in these Markets of Love, the* Schout *and his Officers are always vexing, mulcting, and, upon the least Complaint, removing the miserable Keepers of them: Which Policy is of two great*

Uses;

Uſes; Firſt, it gives an Opportunity to a large Parcel of Officers, the Magiſtrates make uſe of on many Occaſions, and which they could not be without, to ſqueeze a Living out of the immoderate Gains accruing from the worſt of Employments, and at the ſame Time puniſh thoſe neceſſary Profligates, the Bawds and Panders, whom, tho' they abominate, they deſire yet not wholly to deſtroy. Secondly, as on ſeveral Accounts it might be dangerous to let the Multitude into the Secret, that thoſe Houſes and the Trade that is drove in them are conniv'd at, ſo, by this Means appearing unblameable, the wary Magiſtrates preſerve themſelves in the good Opinion of the weaker Sort of People, who imagine, that the Government is always endeavouring, tho' unable, to ſuppreſs what it actually tolerates: Whereas if they had a Mind to rout them out, their Power in the Adminiſtration of Juſtice is ſo ſovereign and extenſive, and they know ſo well how to have it executed, that one Week, nay one Night, might ſend them all a packing.

I appeal to your ſelf, Sir, whether this Relation is not more proper to give Men (even the Voluptuous, of any Taſte) a Diſguſt and Averſion to the Women in thoſe Houſes, than it is to raiſe any criminal Deſire. I am ſorry the Grand Jury ſhould conceive, as they ſaid, that I publiſh'd this with a Deſign to debauch the Nation; without conſidering, in the firſt Place, that there is not a Sentence nor a Syllable, that can either offend the chaſteſt Ear, or ſully the Imagination of the moſt vicious; or, in the Second, that the Matter com-

complain'd of, is manifeſtly addreſs'd to Magiſtrates and Politicians, or at leaſt the moſt ſerious and thinking Part of Mankind; whereas a general Corruption of Manners, as to Lewdneſs, to be produced by Reading, can only be apprehended from Obſcenities, eaſily purchaſed, and every Way adapted to the Taſtes and Capacities of the heedleſs Multitude, and unexperienc'd Youth of both Sexes; but that the Performance ſo outragiouſly exclaim'd againſt was never calculated for either of theſe Claſſes of People, is ſelf-evident from every Circumſtance. The Beginning of the Proſe is altogether Philoſophical, and hardly intelligible to any, that have not been uſed to Matters of Speculation; and the running Title of it is ſo far from being ſpecious, or inviting, that, without having read the Book it ſelf, No body knows what to make of it, whilſt at the ſame Time the Price is Five Shillings. From all which it is very plain, that if the Book contains any dangerous Tenets, I have not been very ſollicitous to ſcatter them among the People. I have not ſaid a Word to pleaſe or engage them, and the greateſt Compliment I have made them, has been, *Apage Vulgus. But as Nothing* (I ſay p. 257.) *would more clearly demonſtrate the Falſity of my Notions, than that the Generality of the People ſhould fall in with them, ſo I don't expect the Approbation of the Multitude I write not to Many, nor ſeek for any Well-wiſhers, but among the Few that can think abſtractly, and have their Minds elevated above the Vulgar.* Of this I have made no ill Uſe, and ever preſerv'd ſuch

a tender Regard to the Publick, that when I have advanced any uncommon Sentiments, I have uſed all the Precautions imaginable that they might not be hurtful to weak Minds that might caſually dip into the Book. When (*page* 255) *I own'd, that it was my Sentiment, that no Society could be raiſed into a rich and mighty Kingdom, or, ſo raiſed, ſubſiſt in their Wealth and Power for any conſiderable Time, without the Vices of Man, I had premiſed what was true,* that I had *never ſaid or imagin'd, that Man could not be virtuous, as well in a rich and mighty Kingdom, as in the moſt pitiful Commonwealth*; mind Sir, p. 257. *When I ſay, that Societies cannot be raiſed to Wealth and Power and the Top of Earthly Glory without Vices, I don't think, that by ſo ſaying, I bid Men be vicious, any more than I bid them be quarrelſome or covetous, when I affirm, that the Profeſſion of the Law could not be maintain'd in ſuch Numbers and Splendour, if there was not Abundance of too ſelfiſh and litigious People.* A Caution of the ſame Nature I had already given towards the End of the Preface, on Account of a palpable Evil, inſeparable from the Felicity of *London.* The Words are theſe, *There are, I believe, few People in London, of thoſe that are at any Time forc'd to go a-foot, but what could wiſh the Streets of it much cleaner than generally they are, whilſt they regard Nothing but their own Cloaths and private Conveniency: but when once they come to conſider, that what offends them, is the Reſult of the Plenty, great Traffick and Opulency of that mighty City, if*

they

they have any Concern in its Welfare, they will hardly ever wiſh to ſee the Streets of it leſs dirty. For if we mind the Materials of all Sorts, that muſt ſupply ſuch an infinite Number of Trades and Handicrafts as are always going forward, and the vaſt Quantities of Victuals, Drink, and Fuel, that are daily conſumed in it; the Waſte and Superfluities, that muſt be produced from them; the Multitudes of Horſes and other Cattle, that are always daubing the Streets; the Carts, Coaches, and more heavy Carriages, that are perpetually wearing and breaking the Pavement of them; and, above all, the numberleſs Swarms of People, that are continually harraſſing and trampling through every Part of them: If, I ſay, we mind all theſe, we ſhall find, that every Moment muſt produce new Filth; and conſidering how far diſtant the great Streets are from the River-ſide, what Coſt and Care ſoever be beſtow'd to remove the Naſtineſs almoſt as faſt as it is made, it is impoſſible London *ſhould be more cleanly before it is leſs flouriſhing. Now would I ask if a good Citizen, in Conſideration of what has been ſaid, might not aſſert, that dirty Streets are a neceſſary Evil inſeparable from the Felicity of* London, *without being the leaſt Hindrance to the Cleaning of Shoes, or Sweeping of Streets, and conſequently without any Prejudice either to the* Blackguard *or the* Scavingers.

But if, without any Regard to the Intereſt or Happineſs of the City, the Queſtion was put, What Place I thought moſt pleaſant to walk in? No body can doubt but before the ſtinking Streets of Lon-

don, *I would eſteem a fragrant Garden, or a ſhady Grove in the Country. In the ſame Manner, if, laying aſide all worldly Greatneſs and Vain Glory, I ſhould be ask'd, where I thought it was moſt probable that Men might enjoy true Happineſs, I would prefer a ſmall peaceable Society, in which Men, neither envy'd nor eſteem'd by Neighbours, ſhould be contented to live upon the Natural Product of the Spot they inhabit, to a vaſt Multitude abounding in Wealth and Power, that ſhould always be conquering others by their Arms Abroad, and debauching themſelves by Foreign Luxury at Home.*

I own, Sir, it is my Opinion, and I have endeavour'd to prove, that Luxury, tho' depending upon the Vices of Man, is abſolutely neceſſary to render a great Nation formidable, opulent and polite at the ſame Time. But before you paſs any Judgment upon me for this, give me Leave to put you in Mind of Two Things, which I take to be undeniably true. The Firſt is, that the Kingdom of *Chriſt* is not of this World; and that the laſt-named is the very Thing a true Chriſtian ought to renounce: I mean, that when we ſpeak of the World in a figurative Senſe, as the Knowledge of the World, the Glory of the World; or in *French*, *Le beau Monde*, *le grand Monde*; and when in a Man's Praiſe we ſay, that he underſtands the World very well; that, I ſay, when we uſe the Word in this Manner, it ſignifies, and we underſtand by it that ſame World which the Goſpel gives us ſo many Cautions and pronounces ſo ſeverely againſt

againſt. The Second is, that I have wrote in an Age and a Nation, where the greateſt Part of the Faſhionable, and what we call the better Sort of People, ſeem to be far more delighted with Temporal, than they are with Spiritual Enjoyments, at the ſame Time that they profeſs themſelves to be Chriſtians; and that whatever they may talk, preach or write of a Future State and eternal Felicity, they are all cloſely attach'd to this wicked World; or at leaſt, that the Generality, in their Actions and Endeavours, ſeem to be infinitely more ſollicitous about the one, than they are about the other.

If you will conſider theſe Two Things, you'll find, that I have ſuppoſed no Neceſſity of Vice, but among thoſe by whom worldly Greatneſs is in Eſteem and thought neceſſary to Happineſs. The more curious and operoſe Manufactures are, the more Hands they employ; and that with the Variety of them, the Number of Workmen muſt ſtill encreaſe, wants no Proof. It is evident likewiſe, that Foreign Traffick conſiſts in changing of Commodities, and removing them from one Place to another. No Nation, that has no Gold or Silver of their own Growth, can purchaſe our Product long, unleſs we, or Some body elſe, will buy theirs. The Epithets of polite and flouriſhing are never given to Countries, before they are arriv'd at a conſiderable Degree of Luxury; and a flouriſhing Nation without it, is Bread without Corn, a Perriwig without Hair, or a Library without Books.

Aſſertions as theſe, an indulgent Reader will

ſay,

ſay, might yet be borne with; and Hypocrites, by putting falſe Gloſſes on Things, and giving favourable Conſtructions to their Actions, might perſuade the World, that to make this neceſſary Conſumption, they labour'd for the Publick Good; that they fed on Trouts and Turbots, Quails and Ortolans, and the moſt expenſive Diſhes, not to pleaſe their dainty Palates or their Vanity, but to maintain the Fiſhmonger and the Poulterer and the many Wretches, who, for a miſerable Livelyhood, are daily ſlaving to furniſh them. That they wore gold Brocades, and made new Cloaths every Fortnight, not to gratify their own Pride or Fickleneſs, but for the Benefit of the Mercer, the Merchant, and the Weaver, and the Encouragement of Trade in general. That the Extravagancy of their Tables, and Splendor of Entertainments, were only the Effects of an Hoſpitable Temper, their Benevolence to others, and a generous Diſpoſition: That Pride or Oſtentation had no Hand in theſe Things, nor yet in the laying out of the immenſe Sums for the Elegancy and Magnificence of Equipages, Gardens, Furniture and Buildings. All theſe Things, I dare ſay, you would let paſs; but if you ſhould hear a Man ſay, that this Conſumption depends chiefly upon Qualities, we pretend to be aſham'd of, it would be offenſive to you; and if he ſhould maintain, that, without the Vices of Man, it would be impoſſible to enjoy all the Eaſe, Glory, and Greatneſs, the World can afford, and which, in ſhort, we are fond of, you would think his Aſſertion to be a terrible Paradox.

Many

Many People would believe, that Hunger, tho' they never felt the Extremities of it, is, in order to live, as requiſite to a Man, as it is to a Cormorant, or to a Wolf; and that without Luſt, if you give it a ſofter Name, our Species could not be preſerv'd, any more than that of Bulls or Goats. But not One in a Thouſand can imagine, tho' it be equally demonſtrable, that in the Civil Society the Avarice of Some and the Profuſeneſs of Others, together with the Pride and Envy of moſt Individuals, are abſolutely neceſſary to raiſe them to a great and powerful, and, in the Language of the World, polite Nation. It ſeems ſtill to be a greater Paradox, that natural as well as moral Evil, and the very Calamities we pray againſt, do not only contribute to this worldly Greatneſs, but a certain Proportion of them is ſo neceſſary to all Nations, that it is not to be conceiv'd, how any Society could ſubſiſt upon Earth, exempt from all Evil, both natural and moral.

Yet theſe Things are aſſerted, and, I think, demonſtrated in the *Fable* of the *Bees*. The Book has run through ſeveral Impreſſions, and met with innumerable Enemies: Nothing was ever more reviled from the Pulpit as well as the Preſs. I have been call'd all the ugly Names in Print, that Malice or ill Manners can invent; but not one of my Adverſaries has attempted to diſprove what I had ſaid, or overthrow any one Argument, I made Uſe of, otherwiſe than by exclaiming againſt it, and ſaying that it was not true: which to me is a Sign, that not only what I have ad-

advanced is not eaſy to refute, but likewiſe, that my Oppoſers are more cloſely attach'd to the World, than even I my ſelf had imagined them to be. Otherwiſe it is impoſſible, but, perceiving this Difficulty, ſome of them would have reaſon'd after the following Manner, *viz.* Since this worldly Greatneſs is not to be attain'd to without the Vices of Man, I will have Nothing to do with it; ſince it is impoſſible to ſerve God and Mammon, my Choice ſhall be ſoon made: No temporal Pleaſure can be worth running the Riſque of being eternally miſerable; and, let who will labour to aggrandiſe the Nation, I will aim at higher Ends, and take Care of my own Soul.

The Moment ſuch a Thought enters into a Man's Head, all the Poiſon is taken away from the Book, and every Bee has loſt his Sting.

Thoſe who ſhould in Reality prefer Spirituals to Temporals, and be ſeen to take more Pains to attain an everlaſting Felicity, than they did for the Enjoyment of the fading Pleaſures and tranſient Glorie of this Life, would not grudge to make ſome Abatements in the Eaſe, the Conveniencies, and the Comforts of it, or even to part with ſome of their Poſſeſſions upon Earth, to make ſure of their Inheritance in the Kingdom of Heaven. Whatever Liking they might have to the curious Embelliſhments and elegant Inventions of the Voluptuous, they would refuſe to purchaſe them at the Hazard of Damnation. In Judging of themſelves they would not be ſuch eaſy Caſuiſts, nor think it ſufficient

not

not to act contrary to the Laws of the Land, unleſs they likewiſe obey'd the Precepts of *Chriſt*. No Book would be plainer or more intelligible to them than the Goſpel; and without conſulting either Fathers or Councils, they would be ſatisfied, that mortifying the Fleſh never could ſignify to indulge every Appetite, not prohibited by an Earthly Legiſlator.

What Skill, pray, would it require in Controverſy, to be convinced, that to yield to all the Allurements, to comply with every Mode and Faſhion, and partake of all the Vanities of the World, was the very Reverſe of Renouncing it, if Words had any Signification at all? Here lies the Difficulty; and here is the true Cauſe of the Quarrel, and all the Spite and Invectives againſt the *Fable of the Bees* and its Author. My Adverſaries will not be ſtinted, or abate an Ace of the wordly Enjoyments they can purchaſe, becauſe the whole Earth was made for Man; Libertines ſay the ſame of Women, and with equal Juſtice; yet relying on this pitiful Reaſon, they will eat and drink as deliciouſly as they can: No Pleaſure is denied them, forſooth, that is uſed with Moderation; and in Cloaths, Houſes, Furniture, Equipages and Attendance, they may live in perfect Conformity with the moſt vain and luxurious of the faſhionable People; only with this Difference, that their Hearts muſt not be attach'd to theſe Things, and their grand Hope be in Futurity. This notable Proviſo being once made, tho' in Words only, all is ſafe; and no Luxury or Epicuriſm

are

are ſo barefac'd, no Eaſe is ſo effeminate, no Elegancy ſo vainly curious, and no Invention ſo operoſe or expenſive, as to interfere with Religion or any Promiſes made of Renouncing the World; if they are warranted by Cuſtom, and the Uſage of others, who are their Equals in Eſtate and Dignity.

Oh rare Doctrine! Oh eaſy Chriſtianity! To be moderate in numberleſs Extravagancies, *Terence* would tell them was as practicable as *cum ratione inſanire*: But if we grant the Poſſibility of it, how ſhall we know and be convinced that they are ſincere; that their Hearts and Deſires are ſo little engaged to this vile Earth, as they pretend; or that the Thoughts of a World to come are any Part of their real Concern, when we have Nothing but their bare Word for it, and all other Appearances are unanimous, and the moſt poſitive Witneſſes againſt them?

I know, that my Enemies won't allow, that I wrote with this View; tho' I have told them before, and demonſtrated, that the *Fable* of the *Bees* was a Book of exalted Morality; they refuſe to believe me; their Clamours againſt it continue; and what I have now ſaid in Defence of it, will be rejected, and call'd an Artifice to come off; that it is full of dangerous, wicked and Atheiſtical Notions, and could not have been wrote with any other Deſign than the Encouragement of Vice. Should I aſk them what Vices they were; Whoring, Drinking, Gaming; or deſire them to name any one Paſſage, where the leaſt Immorality is recommended, ſpoke

well

well of, or ſo much as conniv'd at, they would have Nothing to lay hold on but the Title Page. But why then, will you ſay, are they ſo inveterate againſt it? I have hinted at it juſt now, but I will more openly unfold that Myſtery.

I have, in the Book in Queſtion, expoſed the real Pleaſures of the Voluptuous, and taken Notice of the great Scarcity of true Self-denial among Chriſtians, and in doing this I have ſpared the Clergy no more than the Laity: This has highly provoked a great many. But as I have done this without the leaſt Exaggeration, meddled with Nothing, but what is plainly known and ſeen, and always ſaid leſs than I could have proved, my Adverſaries were obliged to diſſemble the Cauſe of their Anger. What vex'd them the more was, that it was wrote without Rancour or Peeviſhneſs; and, if not in a pleaſant, at leaſt in an open good-humour'd Manner, free, I dare ſay, from Pedantry and Sourneſs. Therefore None of them ever touch'd upon this Point, or ſpoke one Syllable of the only Thing, which in their Hearts they hate me for.

Here, Sir, I muſt trouble you with a Parable, in which are couch'd the Prevarications and falſe Pretences with which the Generality of the World would cover their real Inclinations and the Ends of their Wiſhes. May it prove as diverting to you as the Matter is really inſtructive.

In old Heathen Times there was, they ſay, a Whimſical Country, where the People talk'd much of Religion; and the greateſt Part, as to outward Appearance, ſeem'd really devout: The chief moral

Evil among them was Thirſt, and to quench it, a Damnable Sin; yet they unanimouſly agreed, that Every one was born Thirſty more or leſs. Small Beer in Moderation was allow'd to All; and he was counted an Hypocrite, a Cynick, or a Madman, who pretended that One could live altogether without it; yet thoſe, who owned they loved it, and drank it to Exceſs, were counted Wicked. All this while the Beer it ſelf was reckon'd a Bleſſing from Heaven, and there was no Harm in the Uſe of it; all the Enormity lay in the Abuſe, the Motive of the Heart, that made them drink it. He that took the leaſt Drop of it to quench his Thirſt, committed a heinous Crime, whilſt others drank large Quantities without any Guilt; ſo they did it indifferently, and for no other Reaſon than to mend their Complexion.

They brew'd for other Countries as well as their own; and for the Small Beer they ſent abroad, they receiv'd large Returns of Weſtphaly-Hams, Neats-Tongues, Hung-Beef, and Bolonia-Sauſages, Red Herrings, Pickled Sturgeon, Cavear, Anchovies, and every Thing that was proper to make their Liquor go down with Pleaſure. Thoſe who kept great Stores of Small Beer by them, without making uſe of it, were generally envied, and at the ſame Time very odious to the Publick; and No body was eaſy that had not enough of it to come to his own Share. The greateſt Calamity they thought could befall them, was to keep their Hops and Barley upon their Hands; and the more they yearly conſumed of them, the more they reckon'd the Country to flouriſh

The

The Government had made very wiſe Regulations concerning the Returns that were made for their Exports; encouraged very much the Importation of Salt and Pepper, and laid heavy Duties on every Thing that was not well ſeaſon'd, and might any ways obſtruct the Sale of their own Hops and Barley. Thoſe at Helm, *when they acted in Publick, ſhew'd themſelves on all Accounts exempt and wholly diveſted from Thirſt; made ſeveral Laws to prevent the Growth of it, and puniſh the Wicked who openly dared to quench it. If you examin'd them in their private Perſons, and pry'd narrowly into their Lives and Converſations, they ſeem'd to be more fond, or at leaſt drank larger Draughts of Small Beer than others, but always under Pretence that the Mending of Complexions required greater Quantities of Liquor in them, than it did in thoſe they ruled over; and that what they had chiefly at Heart, without any Regard to themſelves, was to procure great Plenty of Small Beer among the Subjects in general, and a great Demand for their Hops and Barley.*

As No body was debarr'd from Small Beer, the Clergy made uſe of it as well as the Laity, and ſome of them very plentifully; yet all of them deſired to be thought leſs Thirſty by their Function than others, and never would own, that they drank any, but to mend their Complexions. In their Religious Aſſemblies they were more ſincere; for as ſoon as they came there, they all openly confeſs'd, the Clergy as well as the Laity, from the higheſt to the loweſt, that they were Thirſty; that Mending their Complexions was what they minded the leaſt, and that

all their Hearts were ſet upon Small Beer and Quenching their Thirſt, whatever they might pretend to the Contrary. What was remarkable is, that to have laid Hold of thoſe Truths to any one's Prejudice, and made uſe of thoſe Confeſſions afterwards out of their Temples, would have been counted very impertinent; and Every body thought it a heinous Affront to be call'd Thirſty, *tho' you had ſeen him drink Small Beer by whole Gallons. The chief Topicks of their Preachers was the great Evil of Thirſt, and the Folly there was in quenching it. They exhorted their Hearers to reſiſt the Temptations of it, inveigh'd againſt Small Beer, and often told them it was Poyſon, if they drank it with Pleaſure, or any other Deſign than to mend their Complexions.*

In their Acknowledgments to the Gods, they thank'd them for the Plenty of comfortable Small Beer they had receiv'd from them, notwithſtanding they had ſo little deſerv'd it, and continually quench'd their Thirſt with it; whereas they were ſo thorowly ſatisfy'd, that it was given them for a better Uſe. Having begg'd Pardon for thoſe Offences, they deſired the Gods to leſſen their Thirſt, and give them Strength to reſiſt the Importunities of it; yet, in the Midſt of their ſoreſt Repentance, and moſt humble Supplications, they never forgot Small Beer, and pray'd that they might continue to have it in great Plenty, with a ſolemn Promiſe, that how neglectful ſoever they might hitherto have been in this Point, they would for the Future not drink a Drop of it with any other Deſign than to mend their Complexions.

They

Theſe were ſtanding Petitions, put together to laſt; and having continued to be made uſe of without any Alterations for ſeveral Hundred Years together, it was thought by Some, that the Gods, who underſtood Futurity, and knew, that the ſame Promiſe they heard in June, *would be made to them the* January *following, did not rely much more on thoſe Vows, than we do on thoſe waggiſh Inſcriptions by which Men offer us their Goods,* ToDay forMoney, and toMorrow for Nothing. *They often began their Prayers very myſtically, and ſpoke many Things in a ſpiritual Senſe; yet they never were ſo abſtract from the World in them, as to end One without beſeeching the Gods to bleſs and proſper the Brewing Trade in all its Branches, and, for the Good of the Whole, more and more to increaſe the Conſumption of the Hops and Barley.*

This Parable likewiſe has been very diſpleaſing to my Enemies, yet they never complain'd of it, nor ever ſhew'd their Reſentment againſt thoſe Paſſages, where their Frailties were moſt expoſed. But the true Grievance not being to be named, their next Care was to hinder the Spreading of my Animadverſions upon them; that what I had ſaid might not be read by Many; and accordingly, giving the Book an ill Name, and making ſome imperfect Quotations from it, they procure, as I have ſaid before, the Grand Jury's Preſentment againſt it. But this being now-a-Days the wrongeſt Way in the World to ſtifle Books, it made it more known, and encreas'd the Sale of it. This made ſome hot People raving mad; and now I began to be attack'd with

with great Fury from all Quarters; but as Nothing has appear'd yet, that might not be eaſily anſwer'd from the *Fable of the Bees* it ſelf, or the Vindication I have ſpoke of before, I have not hitherto thought fit to take Notice of any.

It was wrote for the Entertainment of idle People, and calculated for Perſons of Education, when they are at Leiſure and want Amuſement; and therefore to ask Men of Buſineſs, or that have any Thing elſe to do, to read ſuch an incoherent Raphſody throughout, would be an unreaſonable Requeſt; at leaſt, the Author himſelf ought to be more modeſt than to expect it: Yet I muſt beg Leave to ſay, that whoever has not done this, ought not to be ſo magiſterial in his Cenſures, as Some have been on Paſſages the moſt juſtifiable in the World. It is impoſſible to ſay every Thing at once; and yet Every body, who has a Book before him, has the Liberty of opening and ſhutting it, when and where he pleaſes. There are many Things, which we entirely approve of, Part of which we diſliked, before we were acquainted with the whole; and we ought always to conſider, that Authors often reſerve ſome Places on Purpoſe to clear up and explain others, that are difficult and obſcure: Even when we meet with a Thing really offenſive and no ways to be maintain'd, unleſs we read a Book through, we do not know but the Author has excepted againſt that very Paſſage himſelf; perhaps he has retracted, or begg'd Pardon for it.

It is hardly poſſible, that a Man of Candour and any tolerable Judgment, who ſeriouſly conſiders the Book, can be offended at it. In the Firſt Place, he will find, that what I call Vices are the Faſhionable Ways of Living, the Manners of the Age, that are often practis'd and preach'd againſt by the ſame People: Thoſe Vices, that the Perſons who are guilty of them, are angry with me for calling them ſo: The Decencies and Conveniencies, which my Adverſaries are ſo fond of, and which, rather than forſake and part with, they would take Pains to juſtify. In the Second, That I addreſs myſelf to the Voluptuous, whoſe greateſt Delight is in this World; and, that when I ſpeak to Others, that would be contented without Superfluities, and prefer Virtue and Honeſty to Pomp and Greatneſs, I lay down quite different Maxims: That what I have ſaid, Page 258, is true, *viz.* Tho' I have ſhewn the Way to Worldly Greatneſs, I have, without Heſitation, preferr'd the Road that leads to Virtue.

Should it be objected, that I was not in Earneſt, when I recommended thoſe mortifying Maxims, I would anſwer, That thoſe, who think ſo, would have ſaid the ſame to St. *Paul*, or JESUS CHRIST himſelf, if he had bid them ſell their Eſtates and give their Money to the Poor. Poverty and Self-denial have no Allurements in Sight of my Enemies; they hate the Aſpect and the very Thoughts of them, as much as they do me; and therefore, whoever recommends them muſt be in Jeſt. No Mathematical Demonſtration

tion is more true, than that to prohibit Navigation, and all Commerce with Strangers, is the moſt effectual Way to keep out Vice and Luxury: It is almoſt as true, that Citizens, and Men of Worth, who defend their own, and fight *pro Aris & Focis*, when once diſciplin'd and inur'd to Hardſhip, are more to be depended upon than hired Troops and mercenary Soldiers. Let a Man preach this in *London*, and they 'll ſay he is craz'd. But if Men won't buy Virtue at the Price it is only to be had at, Whoſe Fault is that?

I knew what People I had to deal with; and when I ſpoke of the *Spartans* and their Frugality, and how formidable they were to their Enemies, I ſaid then, that ſuch a Way of Living, and a Glory to be obtain'd by ſo auſtere a Self-denial, were not the Things which Engliſhmen wanted or deſired. There are Twenty Paſſages in the Book to the ſame Purpoſe; but from this alone it is manifeſt, that, unleſs I was a Fool, or a Madman, I could have no Deſign to encourage or promote the Vices of the Age. It will be difficult to ſhew me an Author, that has expoſed and ridicul'd them more openly. Breaches of the Law I have treated in a more ſerious Manner; and tho' it has been inſinuated, that I was an Advocate for all Wickedneſs and Villany in General, there is no ſuch Thing in the Book. I have ſaid indeed, that we often ſaw an evident Good ſpring up from a palpable Evil, and given Inſtances to prove, that, by the wonderful Direction of unſearchable Providence, Robbers,

Murderers,

Murderers, and the worſt of Malefactors were ſometimes made inſtrumental to great Deliverances in Diſtreſs, and remarkable Bleſſings, which God wrought and conferr'd on the Innocent and Induſtrious; but as to the Crimes themſelves, I have never ſpoke of them, but with the utmoſt Deteſtation, and on all Occaſions urg'd the great Neceſſity of puniſhing all, that are guilty of them, without Favour or Connivance.

That Honeſty is the beſt Policy, even as to Temporals, is generally true; but it does not ſo often raiſe Men to great Wealth and Power as Knavery and Ambition; and Opportunity is a great Raſcal. Attorneys, Money-Scriveners, Bankers and Brokers, as well as Factors of all Sorts, may, without doubt, be as honeſt in their Callings as Men of any other; but it is evident in all Trades, that the greater the Truſt is to be repoſed in Perſons, and the more their Tranſactions are Secrets and ſuch as they can only be accountable for to God and their Conſcience, the more Latitude they have of being Knaves without being diſcover'd. Should now a Man of a Buſineſs, where he has great Opportunity of defrauding others with Impunity, be a cunning Sharper, a covetous Miſer, and a wicked Hypocrite; can it be a Queſtion, whether he is not more likely to get a great Eſtate, with the ſame ſetting out in a few Years, than a charitable, religious Man, whoſe chief Care is not for this World, in the ſame or any other Calling, equally beneficial to fair Dealers? I am not ig-

norant of what may be ſaid againſt me, about God's Bleſſing, and on whom it is moſt likely to fall. The Diſpoſitions of Providence are unfathomable, and the Diſtribution of what we call Good and Evil in this World, is a Myſtery not to be accounted for by the Notions we have of God's Juſtice, without having Recourſe to a Future State; therefore I need not to take this in Conſideration here. The Queſtion is not, which is the readieſt Way to Riches, but whether the Riches themſelves are worth being damn'd for.

There never was yet, and it is impoſſible to conceive, an opulent Nation, without great Vices: This is a Truth; and I am not acceſſary to its being ſo, for divulging it. When I have ſhewn the Neceſſity of Vice, to render a Society great and potent, I have expoſed that Greatneſs, and left it to them, the Members of it, whether it is worth buying at that Price; and I defy all my Enemies to ſhew me, where I have recommended Vice, or ſaid the leaſt Tittle, by which I contradict that true, as well as remarkable Saying of Monſieur *Baile*. *Les utilités du vice n'empêchent pas qu' il ne ſoit mauvais.* Vice is always bad, whatever Benefit we may receive from it.--But I have been ſtrangely treated.

Should a thriving Youth in Athletick Health, almoſt arriv'd at Manhood, induſtriouſly waſte his Fleſh for no other Purpoſe, than to weigh leſs, I would 'count him a Fool for his Pains; becauſe he runs the Riſque of doing himſelf great Injury. But he muſt ride; the Match is made; he has a Maſter to oblige, and he is undone if he

he refuſes: So he is managed accordingly againſt the Time. If I had a Mind to expoſe this Practice, and, laying open the whole Regimen Men are to go through in order to waſte, acquaint the World with the ſharp Liquors they take, how they are purged, ſweated, ſtinted in their Food, and debarr'd from their natural Reſt; If, I ſay, I had a Mind to do this, and ridicule the Expedient, I don't ſee where would be the Harm. As to the Thing it ſelf, No body would doubt, but drinking Vinegar, Phyſicking, Watching, and Starving, would be a more proper Means to loſe Fleſh, than good Nouriſhment three Times a Day, and comfortable Sleep at Night. But the Queſtion is, whether Weighing leſs, or the Riding it ſelf, be of that Importance, that a Man would undergo ſo much for it; and I believe, moſt People, far from following this Method, would content themſelves with admiring and laughing at the Folly of it. But it would be barbarous to ſay, that I had preſcrib'd it, when I had openly declared againſt it. But what Name would you give it, if the Jockeys themſelves, continuing their former Practice, ſhould in Revenge, that I had expos'd it, pretend ſeriouſly to exclaim againſt me for broaching a deſtructive Doctrine, that would endanger the Health, and ſpoil the Growth of young People, and to prove their Aſſertions, quote as many of my own Words as would ſerve their Purpoſe, and no more?

I take this to be a pretty near Reſemblance of my Caſe: *Omne Simile claudicat.* But it is not

ſufficient for me to ſay, that I am innocent, any more than it is for my Enemies to cry out, that I am guilty: Men of Senſe can not be long impoſed upon by either: It is the Book we muſt ſtand or fall by at laſt; and it is to this I refer all judicious as well as impartial Readers. They will ſoon find out the true Cauſe of the Malice, and all the Clamours againſt me, and that my laying open the luxurious Lives of ſome Men; my ſhewing the great Scarcity of Self-denial among Chriſtians, as well as others, and, in ſhort, my reprehending, laſhing and ridiculing Vice and Inſincerity, have procured me infinitely more Enemies than all the pretended Encouragement to Vice and Immorality they can meet with; and if, after peruſing the whole, all Perſons of Candour, and Capacity to read Books of that Nature, are not fully convinced of this, may I be deſpiſed for ever, and forfeit the good Opinion of all Men I value. But ſtill the Title, *Private Vices, Publick Benefits*: The hearing and ſeeing of it, I ſhall be told, muſt be offenſive to thoſe, who don't read the Book, and will never vouchſafe to look into it.

Pray, Sir, let us examine this. It is evident, that the Words *Private Vices, Publick Benefits* make not a compleat Sentence according to Grammar; and that there is at leaſt a Verb, if not a great deal more wanting to make the Senſe perfect. In the Vindication of the *Fable of the Bees*, I have ſaid, that I underſtood by it, that *Private Vices*, by the dexterous Management of a ſkilful Politician, might be turn'd into *Publick*

lick Benefits. There is Nothing forc'd or unnatural in this Explanation; and Every body ought to have the Liberty of being an Interpreter of his own Words. But if I wave this Privilege, the worſt Conſtruction that can be put upon the Words is, that they are an Epitome of what I have labour'd to prove throughout the Book, that Luxury and the Vices of Man, under the Regulations and Reſtrictions laid down in the *Fable of the Bees*, are ſubſervient to, and even inſeparable from the Earthly Felicity of the Civil Society; I mean what is commonly call'd Temporal Happineſs, and eſteem'd to be ſuch.

As to thoſe who, without reading the Book, may be corrupted by the Sight, or by the bare Sound of the Words *Private Vices, Publick Benefits*, I confeſs, I don't know what Proviſion to make for them. People who judge of Books from their Titles, muſt be often impoſed upon. There is neither Blaſphemy nor Treaſon in the Words, and they are far enough from Obſcenity: If any Miſchief is to be fear'd from them, *Drink and be Rich*, a Title that has been bawl'd about the Streets, muſt be far more dangerous. This latter is a direct Precept, a pernicious, as well as deceitful Doctrine, compriſed in a full Sentence, wrote in the Imperative Mood. What ſtrange Conſequence would it be of, eſpecially among the Poor, if, relying on the Wiſdom of this Title, and taking it for wholeſome Advice, People ſhould act accordingly, without any further Examination?

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The true Reaſon why I made uſe of the Title, *Private Vices, Publick Benefits*, I ſincerely believe, was to raiſe Attention: As it is generally counted to be a Paradox, I pitch'd upon it in Hopes that thoſe who might hear or ſee it, would have the Curioſity to know, what could be ſaid to maintain it; and perhaps ſooner buy the Book, than they would have done otherwiſe. This, to the beſt of my Knowledge, is all the Meaning I had in it; and I think it muſt have been Stupidity to have had any other.

If it be urged, that theſe Benefits are worldly, I own it; and Every body may ſee, in whoſe Senſe I call them ſo; in the Language of the World, the Age and the Time I live: This one of my Adverſaries perceived plainly, and endeavoured to take Advantage of it againſt me, by ſaying, that Nothing could be a real Benefit, that did not conduce to a Man's eternal Happineſs; and that it was evident, that the Things, to which I gave that Name, did not. I agree with him, that a Man's Salvation is the greateſt Benefit he can receive or wiſh for; and I am perſuaded, that, ſpeaking of Things Spiritual, the Word is very proper in that Senſe; the ſame may be ſaid of the Words Profit, Gain, and, if you pleaſe, Lucre; but I deny, that without any Addition, this is the common Acceptation of them; in which, I hope, I may have the Liberty to make uſe of Words with the Reſt of my Fellow-Subjects. All temporal Privileges and worldly Advantages whatever, are call'd Benefits, and a Thouſand Things are beneficial to the

the Body, that have Nothing to do with the Soul. So a Felon may have the Benefit of the Clergy; ſuch are Benefit-Tickets; and ſo a Man may go in the Country for the Benefit of the Air. I would aſk this wiſe Gentleman, when he reads, that a Play is to be acted for the Benefit of ſuch a one; which he thinks it is, the Money the Perſon receives, or the Performance it ſelf, that contributes moſt to his eternal Happineſs.

But I am more cautious and exact, than my Enemies imagine: If I would have made my Readers to underſtand, that the Vices of Men often prove of worldly Advantage to thoſe who commit them, tho' it is very true, yet in this Caſe, I would not have uſed the Word Benefit in ſo general a Manner: for as Nothing is of greater Concern to every individual Perſon, than his future Welfare, Nothing can be Beneficial to him, in an unlimited Senſe, that might deſtroy, or any Ways interfere with his eternal Happineſs: But this eternal Happineſs cannot at the ſooneſt commence till after this Life; and when a Man is dead, he ceaſes to be a Member of the Society, and he is no longer a Part of the Publick; which latter is a collective Body of living Creatures, living upon this Earth, and conſequently, as ſuch, not capable of enjoying eternal Happineſs. A Miſer may go directly to Hell, as the Reward of his Avarice and Extortion, at the ſame Time, that the great Wealth he leaves, and the Hoſpital he builds, are a conſiderable Relief to the Poor, and conſequently a Publick Benefit.

If a Man ſhould affirm, that the Publick is wholly incapable of having any Religion at all, it would, perhaps, be ſhocking to ſome People; yet it is as true, as that the Body Politick, which is but another Name for the Publick, has no Liver nor Kidneys, no real Lungs nor Eyes in a literal Senſe. Mix'd Multitudes of Good and Bad Men, high and low Quality, may join in outward Signs of Devotion, and perform together what is call'd Publick Worſhip; but Religion it ſelf can have no Place but in the Heart of Individuals; and the moſt a Legiſlator can act in Behalf of it in a Chriſtian Country, is, firſt, to eſtabliſh it by Law; and, after that, every way to ſecure and promote the Exerciſe of it on the one Hand; and, on the other, to prohibit and puniſh Wickedneſs, and all Manner of Impiety, that can fall under the Cognizance of Magiſtrates. But thus much I think to be neceſſary in the Civil Adminiſtration of all Governments, for the temporal Intereſt of the Whole, before true Chriſtianity comes in Queſtion, which is a private Concern of every Individual: And tho' I have not every where taken Notice of this, when I have been ſoothing the Voluptuous, yet when it has come directly in my Way, I have earneſtly recommended to all Magiſtrates the Care of Divine Worſhip, even when my greateſt Regard has been for the Wealth and Greatneſs of Nations, and the Advancement of worldly Glory; which good Chriſtians ought to have little to do with. Of which you may ſee an undeniable Proof in Page 352. where ſpeaking of

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the Inſtructions the Children of the Poor might receive at Church; *From which*, I ſay, *or ſome other Place of Worſhip, I would not have the meaneſt of the Pariſh, that is able to walk to it, be abſent on Sundays*, I have theſe Words: *It is the Sabbath, the moſt uſeful Day in Seven, that is ſet apart for Divine Service & Religious Exerciſe, as well as Reſting from bodily Labour; and it is a Duty incumbent on all Magiſtrates, to take a particular Care of that Day. The Poor more eſpecially, and their Children, ſhould be made to go to Church on it, both in the Fore- and the Afternoon, becauſe they have no Time on any other. By Precept and Example they ought to be encourag'd to it from their Infancy. The wilful Neglect of it ought to be 'counted ſcandalous; and if down-right Compulſion to what I urge, might ſeem too harſh, and perhaps impracticable, all Diverſions, at leaſt, ought ſtrictly to be prohibited, and the Poor hinder'd from every Amuſement abroad, that might allure or draw them from it.*

I return to my Subject. How ſhocking to Some, and ridiculous to others, the explanatory Part of the Title I mention'd, may have been, yet it is irrefragrably true; and there are various Ways, by which Private Vices may become Publick Benefits, Ways more real and practicable, than what, ſome Time ago, was offer'd by that ſerious Divine, whoſe Religion and Piety are ſo amply ſet forth in that undiſguiſed Confeſſion of his Faith, *The Tale of a Tub*. People may wrangle about the Definition of Luxury as long as they pleaſe; but when Men may be fur-

niſh'd with all the Neceſſaries for Life from their own Growth, and yet will ſend for Superfluities from Foreign Countries, which they might (as many actually do) live comfortably without, it certainly is a Degree of Luxury, if there be ſuch a Thing as Luxury in the World. Now, if a Legiſlator, who is to take Care of the Welfare, and conſequently the Defence, as well as the Tranquility of the Publick, perceiving this vicious Inclination and Longing after Superfluities, made uſe of it as a Means to provide for the Publick Safety, and actually raiſed Money by Licenſing the Importation of ſuch Foreign Superfluities; might it not be ſaid, that, by ſuch ſkilful Management, *Private Vices* were turn'd into *Publick Benefits?* And is this not done, when heavy Duties are laid on Sugar, Wine, Silk, Tobacco, and a Hundred other Things leſs neceſſary, and not to be purchas'd but with infinite Toil and Trouble, and at the Hazard of Mens' Lives? If you tell me, that Men may make uſe of all theſe Things with Moderation, and conſequently that the Deſire after them is no Vice, then I anſwer, that either no Degree of Luxury ought to be call'd a Vice, or, that it is impoſſible to give a Definition of Luxury, which Every body will allow to be a juſt one.

But I'll give you another Inſtance, how palpable and groſs Vices may be, and are turn'd into Publick Benefits. It is the Buſineſs of all Law-givers to watch over the Publick Welfare, and, in order to procure that, to ſubmit to any Inconveniency, any Evil, to prevent a much greater

greater, if it is impoſſible to avoid that greater Evil at a cheaper Rate. Thus the Law, taking into Conſideration the daily Encreaſe of Rogues and Villains, has enacted, that if a Felon, before he is convicted himſelf, will impeach two or more of his Accomplices, or any other Malefactors, ſo that they are convicted of a Capital Crime, he ſhall be pardon'd and diſmiſs'd with a Reward in Money. There is no Doubt but this is a good and wiſe Law; for without ſuch an Expedient, the Country would ſwarm with Robbers and Highwaymen Ten-times more than it does; for by this Means we are not only deliver'd from a greater Number of Villains, than we could expect to be from any other; but it likewiſe ſtops the Growth of them, breaks their Gangs, and hinders them from truſting One another. For Three Rogues, acting ſeparately, cannot do ſo much ſubſtantial Miſchief on all Occaſions, as when they act in Company. All this while it is evident, that in this Caſe the Law has only Regard to the Publick Good, and, to procure that, ſets aſide all other Laws, and proceeds rather contrary to the Common Notions we have of Juſtice; which, according to the *Civilians*, conſiſts *in a conſtant and perpetual Deſire of giving every one his Due:* For inſtead of Hanging, which is a Felon's Due, it pardons him; and for Fear he ſhould have ſome Goodneſs left, and that natural Compaſſion might make him unwilling to deſtroy his deareſt Friends, and perhaps his Brother, with his Breath, the Law invites him to it by a large Sum of Money, and

actually bribes him to add to the Reſt of his Crimes that Piece of Treachery to his Companions, whom he had ſworn Fidelity to, and perhaps drawn into the Villany.

It is in vain to tell me, that this Impeaching of his Companions is no Crime in a Felon, but a Duty which he owes his Country; and that I don't know but it is the Effect of his ſincere Repentance, which makes him look upon this open Confeſſion as the only Attonement he is able to make the Publick for all his Offences againſt it. Thoſe who would impeach Others from a Motive of Conſcience, and a Senſe of their Duty, were not the Men the Legiſlature had in View. When that Law was made, it was well known, from what was obſerved of Thieves, Pickpockets, and Houſe-breakers, that thoſe Common Villains will do any Thing to get Money, and ſtill more to ſave Life, when they are conſcious that it is forfeited. The Knowledge of this was the Foundation of that Law. For the Worſt of Rogues have Friendſhip and Affection for one another; and Conſtancy, Faithfulneſs, and Intrepidity are 'counted valuable Qualities among them, as well as among other People. One Villain who betrays another merely for Money, and without Neceſſity, thinks himſelf to be guilty of a bad Action; and among the many Hundreds of Rogues, who have impeach'd and hang'd their Companions, I don't believe there ever was one, who made himſelf a Witneſs againſt an Aſſociate, with whom he was not at Enmity before, if he could have got the

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ſame Temporal Advantage by holding his Tongue.

This ſhews the Uſefulneſs of ſuch a Law, and at the ſame Time the Wiſdom of the Politician, by whoſe ſkilful Management the Private Vices of the Worſt of Men are made to turn to a Publick Benefit. There are Men who are of Opinion, that no poſitive Evil may be done or commanded, that Good may come of it, on any Account whatever: Should any one of theſe be in doubt whether there is not ſome Reaſonableneſs or other Merit in this Law, beſides its contributing to the Welfare of the Society; I would aſk him, if it would not be an unpardonable Folly, nay a wicked Action in any Legiſlature, to enact, that a moſt abandon'd Wretch, who has been guilty of many Capital Crimes, ſhould, without having ſhewn any Remorſe, not only be pardon'd, but likewiſe with a Reward in Money be let looſe again upon the Publick; if what is deſign'd by ſuch an extraordinary Conduct, to wit, the Decreaſe of Thefts and Villanies, might be obtain'd by any other Method, leſs claſhing with the common Notions we have of Juſtice: Which being undeniably true, the only Reaſon that can be given, why Enacting this is neither Wickedneſs nor Folly, is Neceſſity, and the Publick Benefit, which is expected from it.

If All I have ſaid hitherto in Defence of the *Fable of the Bees*, and what I have quoted from it, have not alter'd the Opinion you ſeem to have had of the Book, I believe it is in vain to ſay any more; Other Readers, I hope, will be leſs ob-

obdurate, and convinced by this Time, that it was not wrote for the Encouragement of Vice and to debauch the Nation; which is all I want; for as to the Performance, whether good or bad, I ſhall ſay Nothing about it, whatever I think. I ſincerely believe, Sir, that moſt Authors (whatever they ſay to the Contrary) have a better Opinion of their Works than they deſerve; and I fancy, that moſt People believe ſo too: Therefore whether it is well or ill wrote, as to the Diction, Manner, and whatever regards the Compoſition, is what I would never have troubled my Head about, tho' it had been more generally condemn'd than it has been.

The Cenſurers of the Book themſelves, who have publickly attack'd it, are not unanimous about the Merit of it; and Two of them, who have both wrote againſt it by Name, differ very widely in their Opinion concerning this Compoſition. A noted * Critick, who ſeems to hate all Books that ſell, and no other, has, in his Anger at that Circumſtance, pronounced againſt the *Fable of the Bees* in this Manner: *It is a wretched Rhapſody; the Wit of it is low; the Humour of it contemptibly low, and the Language often barbarous.* But a Reverend Divine, who has wrote a long Preface againſt the ſame Book, ſeems not to have diſliked the Performance of it, nor to wonder at the quick Sale of it, which he aſcribes in a great Meaſure || *to the free, eaſy and lively*

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* *Mr. Dennis.*

|| *Dr. Fiddes's Treatiſe of Morality, Pref. Page XIX.*

Manner

Manner of the Author. From this Contrariety of Opinions, I ſhall infer Nothing more, than that, if Men would be truly inform'd of the Book, it is not ſafe to truſt to the Reports which are ſpread of it. What Pity it is, you did not know this before you wrote your *Minute Philoſopher!*

There are few Men, even among the moſt able, who can judge of Books impartially. We are often influenc'd by our Love, or our Hatred, before we are aware of it our ſelves. I have met with ſeveral good Judges of Books, who diſliked, and ſpoke very ſlightingly of your *Alciphron*; and I found, the chief Reaſon was, becauſe you attack'd all *Free Thinkers*, without Exception. But I declare, that I think your Book, for the Generality, to be well wrote; tho' you have us'd me moſt unmercifully, and not acted, if you had read *The Fable of the Bees*, like an honeſt Man. When a Perſon has a handſome Face, I can't be ſo ſtupid as to believe him ugly, becauſe he has us'd me ill. I differ from My Lord *Shaftsbury* entirely, as to the Certainty of the *Pulchrum & Honeſtum*, abſtract from Mode and Cuſtom: I do the ſame about the Origin of Society, and in many other Things, eſpecially the Reaſons why Man is a Sociable Creature, beyond other Animals. I am fully perſuaded, His Lordſhip was in the Wrong in theſe Things; but this does not blind my Underſtanding ſo far, as not to ſee; that he is a very fine Author, and a much better Writer than my ſelf, or you either. If that noble Lord had been a much worſe Author, and wrote on the Side of Orthodoxy and the

Church,

Church, I fancy, you would have thought more favourably of his Capacity. I have ſeen what you have cited from him, and the Manner you have done it in. But what Proportion does that bear to Three large Volumes; and the many admirable Things he has ſaid againſt Prieſtcraft, and on the Side of Liberty and Human Happineſs. Upon the Whole, I dare ſay, that your *Minute Philoſopher* will meet with very few Readers, among thoſe that have read, and are not laſh'd in the *Characteriſticks*, who will think, that My Lord *Shaftsbury* deſerves one Tenth Part of the Indignity and Contempt, which you treat *Cratylus* with.

Men may differ in Opinion, and both mean well. You, Sir, think it for the Good of Society, that human Nature ſhould be extoll'd as much as poſſible: I think, the real Meanneſs and Deformity of it to be more inſtructive. Your Deſign is, to make Men copy after the beautiful Original, and endeavour to live up to the Dignity of it: Mine is, to enforce the Neceſſity of Education, and mortify Pride. I was very much delighted with what you ſay in your Firſt Dialogue of Apple-trees and Oranges; the different Productions of the firſt, and the Culture of the other. The Allegory is very ingenious, and the Application juſt; but I don't think, that the Concluſion, which muſt be drawn from it, will be of great Uſe to you. Page 51. *Euphranor* aſks *Alciphron*, *Why may we not conclude by a Parity of Reaſon, that Things may be natural to Human Kind, and yet neither found in all Men, nor invariably*

variably the ſame, where they are found? I anſwer, They may. But if all the Knowledge and Accompliſhments, which Men can attain to, are to be look'd upon as natural, and peculiar to the whole Species, it muſt be the ſame with Vice and Wickedneſs, as it is with Virtue and the Liberal Arts; and, what I never could have imagin'd before, it muſt be as natural for a Man to murder his Father, as it is to reverence him; and for a Woman to poiſon her Huſband, as it is to love him.

If you would but look into the Reaſons, Sir, I have given for diſtinguiſhing between what is natural, and what is acquired, you would not find any ill Intention in that Practice. Many Things are true, which the Vulgar think Paradoxes. Believe me, Sir, to underſtand the Nature of Civil Society, requires Study and Experience. Evil is, if not the Baſis of it, at leaſt a neceſſary Ingredient in the Compound; and the temporal Happineſs of Some is inſeparable from the Miſery of others. They are ſilly People who imagine, that the Good of the Whole is conſiſtent with the Good of every Individual; and the beſt of us are inſincere. Every body exclaims againſt Luxury; yet there is no Order of Men which is not guilty of it; and if the Lawgivers are not always endeavouring to keep up all Trades and Manufactures, that ſupply us with the Means and Implements of Luxury, they are blamed. To wiſh for the Encreaſe of Trade and Navigation, and the Decreaſe of Luxury at the ſame Time, is a Contradiction.

For ſuppoſe, that the Legiſlature, by the Help of the Clergy, could introduce a general Frugality in this Nation, we could never keep up our Traffick, and employ the ſame Hands and Shipping, unleſs they could likewiſe perſuade the Nations, we deal with, to be more profuſe than now they are, that they might take off from our Hands ſo much more of the Implements of Luxury, as our Conſumption of them ſhould be leſs than it had been before.

The very ſame Things, which are Bleſſings in One Year, are Calamities in another. In every Nation, thoſe who are employ'd in Gardening and Agriculture, are taught by Experience to manage their Affairs, as is moſt ſuitable to the Climate and the Certainty or Irregularities of the Seaſons. If there were no Blaſts in *England*, nine Tenths of the Apple-trees would be ſuperfluous. Aſk the Gardners about *London*, whether they don't get more by a midling Crop, than a plentiful Product; and whether Half of them would not be ruin'd, if every Thing they ſow or plant ſhould come to Perfection: Yet Every body wiſhes for Plenty and Cheapneſs of Proviſions: But they are often Calamities to a great Part of the Nation. If the Farmer can't have a reaſonable Price for his Corn, he can't pay his Landlord. We have often had the good Fortune of having great Plenty, when other Nations have wanted. This is a real Gain: But when all our Neighbours are ſufficiently provided, and we can no where export our Corn with Profit, Two plentiful Years, one after an other, are a greater

greater Detriment to the Publick by far, than a middling Scarcity. A benevolent Man, who has a favourable Opinion of his Kind, would perhaps imagine, that Labourers of all Sorts would go to their Work with greater Alacrity, and bear the Fatigue of it with more Chearfulneſs, in plentiful Years, than when Corn is at a high Price, and with all their Induſtry they can hardly procure Food for their Families. But the Contrary is true; and aſk all conſiderable Dealers, of Experience, who for many Years have employ'd a great Number of Hands in the Woollen Manufacture, in Hard Ware, or Agriculture, and they will tell you unanimouſly, that the Poor are moſt inſolent, and their Labour is leaſt to be depended upon, when Proviſions are very cheap; and that they never can have ſo much Work done, or their Orders ſo punctually comply'd with, as when Bread is dear.

Your *Crito* and *Euphranor* are very good Characters; but what I admire the moſt in them, is the conſummate Patience in keeping Company, and bearing for a whole Week together, with two ſuch inſupportable, out of the way Raſcals, as you have repreſented *Alciphron* and *Lyſicles* to be. I believe with you, that among the Vain and Voluptuous, there are Abundance of ſuperficial People, who call themſelves *Free Thinkers*, and are proud of being thought to be Unbelievers, without having laid the Foundation of any Philoſophy at all. But there never were Two ſuch Creatures in the World as thoſe whom you have made the Champions for Free-thinking.

king. I don't ſpeak as to their Irreligion and Impiety, or their Incapacity of maintaining what they loudly aſſert; for ſuch there are many among Rakes and Gameſters. But the Knowledge, good Senſe and Penetration, which your Libertines diſplay at ſome Times, are inconſiſtent with the Ignorance, Folly and Stupidity they ſhew at others. It is impoſſible that Men of Parts, and the leaſt Spirit, how much ſoever they were in the Wrong, could ſee themſelves defeated, banter'd and expoſed with ſo much Tranquility and Chearfulneſs; and I can't conceive how any, but egregious Coxcombs, without Senſe of Shame, could behave as *Alciphron* and *Lyſicles* do throughout your Dialogues. They are Fellows without Feeling or Manners. If among Gentlemen there are abandon'd Wretches, who harbour Sentiments ſo abominable and openly deſtructive to Society, as ſeveral are which they advance, I am very well aſſured, that no well-bred Men would vent them before Strangers in ſo ſhocking a Manner as they do. No Mortal ever ſaw ſuch Diſputants before; they always begin with ſwaggering and boaſting of what they'll prove; and in every Argument they pretend to maintain, they are laid upon their Backs, and conſtantly beaten to Pieces, till they have not a Word more to ſay; and when this has been repeated above half a Score times, they ſtill retain the ſame Arrogance and *mal-à-pert* Briſkneſs they were made to ſet out with at firſt; and immediately after every Defeat, they are making freſh Challenges, ſeemingly with as much

much Unconcern and Confidence of Succeſs, as if Nothing had paſs'd before, or they remember'd Nothing of what had happen'd. Such an Undauntedneſs in aſſaulting, and Alacrity in yielding, as you have made them diſplay, never met in the ſame Individuals before.

I know, Sir, that in drawing thoſe Characters, you deſign'd them for Monſters to be abhorr'd and deteſted; and in this you have ſucceeded to Admiration, at leaſt with me; for I can aſſure you, that I never ſaw any two Interlocutors in the ſame Dialogue or Drama, whoſe Behaviour and Principles I execrate more heartily, than I do theirs. And if you would read the *Fable of the Bees* impartialy, you would be convinced of this, from my Deſcription of the Company I would chuſe to converſe with. Upon ſuch a Condeſcenſion, I would likewiſe demonſtrate to you, how you and I might aſſiſt and be uſeful to one another, as Authors.

You allow, that there are vicious Clergymen, who are unworthy of their Function. I foreſee, that Some of theſe, who have neither *Crito*'s Learning, nor *Euphranor's* good Senſe, will make uſe of your *Alciphron* for an evil Purpoſe. Having by their bad Courſes made themſelves contemptible to all who know them, they will endeavour to ſtop the Mouths of all Oppoſers, by barely naming the *Minute Philoſopher*; and having, by the Credit of that Book, repell'd the Cenſure they had deſerv'd, inſult the Laity, and lay claim to the Honour and Deference, which ought only to be paid to worthy Divines. Theſe

I will take in Hand, and convince, that you have not wrote to juſtify thoſe Eccleſiaſticks, who by their Practice contradict the Doctrine of *Chriſt*; and that they miſconſtrued your Intentions; who leading vicious Lives themſelves, demanded the ſame Reſpect from Others, which you only affirm to be due to Clergymen of Merit and good Morals. And as I would handle theſe, ſo you, in like Manner, would take to Taſk thoſe vile Profligates, who, copying after your Originals, ſhould at any Time endeavour to ſhelter themſelves under my Wings. Should ever a ſecond *Lyſicles* pretend to prove, that the more Miſchief Men did, the more they acted for the Publick Welfare, becauſe it is ſaid, in the *Fable of the Bees*, that without Vices, no great Nation can be rich and flouriſhing, you would laugh at his Folly; and if, for the ſame Reaſon, he urged, that Rapes, Murder, Theft, and all Manner of Villanies ought to be applauded, or at leaſt paſs'd by with Impunity, you would demonſtrate to him, how immenſly far my Deſign was from ſcreening Criminals, and ſhew him the many Paſſages, where I inſiſt upon it, that impartial Juſtice ought to be adminiſter'd, and that even for the Welfare of worldly-minded Men, Crimes ſhould be ſeverely puniſh'd. You would inform him likewiſe, that I thought Nothing more cruel, than the Lenity of Juries, and the Frequencies of *Pardons*, and not forget to tell him, that my Book contained ſeveral Eſſays on Politicks; that the greateſt Part of it was a Philoſophical Diſquiſition into

the

the Force of the Paſſions, and the Nature of Society, and that they were ſilly People, who made any other Conſtruction of it.

I obſerve in your fifth Dialogue, that you think the Multitudes among Chriſtians to have better Morals, than they were poſſeſs'd of among the antient Heathens. The Vices of Men have always been ſo inſeparable from great Nations, that it is difficult to determine any Thing with Certainty about that Matter. But I am of Opinion, that the Morals of a People in general, I mean the Virtues and Vices of a whole Nation, are not ſo much influenced by the Religion that is profeſs'd among them, as they are by the Laws of the Country, the Adminiſtration of Juſtice, the Politicks of the Rulers, and the Circumſtances of the People. Thoſe who imagine, that the Heathens were encouraged and led to criminal Pleaſures by the bad Examples of the Deities they worſhip'd, ſeem not to diſtinguiſh between the Appetites themſelves, the ſtrong Paſſions in our Nature, that prompt Men to Vices, and the Excuſes they make for committing them. If the Laws and Government, the Adminiſtration of Juſtice, and the Care of the Magiſtrates were the ſame, and the Circumſtances of the People were likewiſe the ſame, I ſhould be glad to hear a Reaſon, why there ſhould be more or leſs Incontinence in *England*, if we were Heathens, than there is, now we are Chriſtians. The real Cauſe of Fornication, and Adultery, the Root of the Evil, is Luſt. This is the Paſſion, which is ſo difficult to conquer, whilſt it affects us.

There

There are many Chriſtians, no doubt, who ſubdue it by the Fear of God, and Puniſhment hereafter; but I believe, that the Heathens, who triumph'd over this Paſſion, from a Regard to Virtue, were as conſiderable in Number. Among the nominal Chriſtians, there are not a Few, who forbear indulging this Paſſion, from worſe Principles. I believe it was the ſame with the Heathens. However, in *Great-Britain* there are Thouſands that abſtain from unlawful Pleaſures, who would not be ſo cautious, if they were not deterr'd from them by the Expence, the Fear of Diſeaſes, and that of loſing their Reputation. Theſe are three Evils, againſt which all the bad Examples of the Gods can bring no Remedy.

In all Ages, Men have diſplay'd Virtues and Vices, which their Religion had Nothing to do with; and in many Actions, and even the moſt important Affairs, they are not more influenced by what they believe of a Future State, than they are by the Name of the Street they live in. When People ſhew great Attachment to the World and their Pleaſure, and are very cool, and even neglectful in Religious Duties, it is ridiculous to aſcribe their good Qualities to their Chriſtianity. You'll give me Leave, Sir, to expatiate a little upon this Head, and illuſtrate my Meaning in a Character or two, which I am going to draw.

Lepidus, a Man of good Senſe, is a Batchellor, and never intends to marry. He is far from being chaſt, but cautious in his Amours.

He

He is a Lover of Mirth and Gaiety, hates Solitude, and would rather take up with almoſt any Company, than be alone. He keeps a very good Table; no Man treats with a better Grace; and ſeems never to be better pleas'd, than when he is entertaining his Friends. He has a very great Eſtate, yet at the Year's End he lays up but little of his large Revenue. Notwithſtanding this, he lives within Compaſs, and would think Nothing more miſerable, than not to be rich. He is a Man of Honour, and has a high Value for Reputation. He is of the eſtabliſh'd Church, and commonly goes to it once every Sunday; but never comes near it at any other Time. Once likewiſe every Year, either at *Eaſter* or *Whitſuntide*, he takes the Sacrament. For the Reſt, Pleaſure and Politeneſs are his chief Study: He ſeems to be little affected with Religion, and ſeldom ſpeaks of it, either for or againſt it. Now, if a Man, having well weigh'd and examin'd this Character, was aſk'd what he thought of *Lepidus*, as to his Principle, and the Motives of his Actions, and he ſhould give it as his Opinion, that this Sociableneſs, this generous and *debonnair* Temper of *Lepidus* were owing to his being a Chriſtian, and not a Heathen or a Free-thinker, it might be call'd a charitable Conſtruction, but I could never think it well judg'd. But be that as it will, if a *Crito* or an *Euphranor* had a Mind to advance ſuch an Opinion, and ſtand to it, I am fully perſuaded, that it would be eaſy for them to ſay ſo much in Behalf of it; that it would not only be difficult to diſprove

it, but likewiſe a very odious Taſk to ſet about it.

Nicanor is a very ſober Man; hardly ever drinks to Exceſs; yet he is never without Wine of ſeveral Sorts, and is very free with it to his Friends, and all who come to ſee him. But whatever his Company may do, he always fills very ſparingly for himſelf, and ſeldom drinks above half a Pint at a Sitting. He never goes to a Tavern but about Buſineſs; and when he is alone, Small Beer or Water are the Liquors he chuſes. *Nicanor*, who was always an induſtrious Man, is become rich by his Trade, yet as indefatigable as ever, and ſeems to know no greater Pleaſure than the getting of Money. He is not void of Ambition; is Deputy of the Ward he lives in, and hopes to be an Alderman before he dies. Once in his Life he was drunk, but that was in driving a Bargain, by which he got Five Hundred Pound in one Morning. Let us ſuppoſe, that this Character being likewiſe look'd into, a Man ſhou'd take it into his Head to affirm, that the Induſtry and Deſire after Wealth of *Nicanor* were owing to his Love of Wine, One would imagine, that it would not be difficult to refute this Man, and to prove, that what he advanced was a wrong Judgment, if not a ridiculous Surmiſe.

For if *Nicanor* loved Wine, he would drink more of it. He is rich enough to buy it, nay he has Plenty of it, tho' he hardly ever touches it, when he is by himſelf. He grudges it not to Others; and it is incredible, that if he loved Wine, he

he ſhould only fill Thimbles full for himſelf, whilſt he ſaw Others drink Bumpers to his Coſt with Pleaſure. You will think perhaps, that I have ſaid too much already, to prove a Thing that is as clear as the Sun. But if it was as reputable, and 'counted as neceſſary to real Happineſs to love Wine, as it is to be Religious; and a Man of *Euphranor*'s Capacity had a Mind to be *Nicanor*'s Advocate, and maintain, that the Love of Wine was the Motive of his Induſtry, in Spight of all the Appearances to the Contrary; if, I ſay, a Man had a Mind to maintain this, and had *Euphranor*'s Capacity, he might make a great Shew for his Client, without the Learning of *Crito*, and would certainly baffle his Adverſaries, if he had ſuch pliable ones as *Alciphron* and *Lyſicles* to deal with. Come, would *Euphranor* ſay, anſwer me, *Alciphron*; is it not demonſtrable, that the more Money a Man has, the more able he is to buy Wine. *Alciphron* would anſwer, I cannot deny that; and here the Dialogue would begin. *Euphr.* When there are plain Evidences that a Man has been drunk, would you deny it to be true? *Alciph.* I would never ſpeak againſt Matter of Fact. *Euph.* Would you pretend to prove from a Man's having been drunk, that he does not love Wine? *Alciph.* I own I would not. *Euph.* You, who are a Free Thinker, and have enquir'd ſo minutely into Human Nature, do you think there is a Capacity in Man, by which he can dive into the Hearts of others, and know their moſt ſecret Thoughts with Certainty? *Alciph.* I don't think there is. *Euph.*

When Actions are good and laudable in themſelves, and there are two different Motives from which they might proceed, the one very honourable, and the other ſcandalous; which is it moſt charitable, to aſcribe theſe Actions to the firſt Motive, or the latter? Why do you heſitate, *Alciphron?* Would not a polite Man, ſpeaking to another's Face, ſay, that he thought his Actions proceeded from that Motive which does the moſt Honour to him? *Alciph.* I ſhould think ſo. *Euph.* O *Alciphron!* from your own Conceſſions I can prove to you, how we ought to judge of *Nicanor*; and that it is highly injurious to aſcribe his Induſtry, and the Pains he takes to get Money, to any Thing but his Love of Wine. The Minute Philoſophers may ſay what they pleaſe; but Wine is not to be bought without Money; and you have own'd your ſelf, that the more Money a Man has, the more he is able to buy Wine. Theſe Things are ſelf-evident; What a Man chuſes, who is at Liberty to do what he pleaſes, he muſt prefer to that which he chuſes not; and why ſhould *Nicanor* drink Wine any more than he would eat Cheeſe, if he did not love it? That he drinks it, is plain; all his Friends and Acquaintance can teſtify it; they have been Eye-witneſſes to it; therefore he loves it. And that he muſt love it beyond Meaſure, is plain; for he has forfeited his Reaſon for the Sake of it, and has drank Wine till he was drunk. *Alciphron* being ſilenced by the Force of theſe Arguments, *Lyſicles* perhaps would ſay, that he could not give up this Point as *Alciphron* had

had done; but that he was not prepar'd to ſpeak to it now, and therefore deſired, that they might break off the Diſcourſe. Thus *Euphranor* would triumph over his Adverſary, and the Dialogue would end.

Duely to weigh theſe Two Characters, it is plain, that *Nicanor* was an abſtemious Man; that the Motives which ſpurred him on to Induſtry, were his Love of Money, and Deſire after worldly Greatneſs. Conſidering the ſmall Delight he always ſeem'd to take in ſtrong Liquors, and his known Thirſt after Gain, it is impoſſible to account rationally for his exceſſive Drinking one Morning, than by aſcribing it to his darling Paſſion, the Love of Lucre, which made him venture to loſe his Sobriety rather than the Advantage which he expected from the Bargain he was driving. Therefore it is plain from this Character, that the Love of Wine, whether it was, counted blameable or praiſe-worthy, had no Influence upon *Nicanor*'s Actions, and conſequently that, tho' it had been leſs than it was, it would never have diminiſh'd his Induſtry.

In *Lepidus* we ſee a fond Admirer of Company, and a diſcreet Lover of himſelf, who would enjoy as much of the World as is poſſible, without forfeiting the good Opinion of it: And a rich Man, of an even Temper, might perform all this in a Chriſtian Country, from no better Principles than Pride and worldly Prudence, tho' he had very little or no Religion.

All This an haſty and inconſiderate Reader will call Folly, and tell me, that I am fighting with

with my own Shadow; and that, from the Character of *Nicanor*, no Mortal would imagine, that his Induſtry and Deſire after Wealth could proceed from, and be owing to his Love of Wine: But I inſiſt upon it, and you muſt allow it, Sir, that there would be no greater Abſurdity in an Attempt of proving this, than there would be in aſcribing the Sociableneſs and generous Behaviour of *Lepidus* to his being a Chriſtian. All Men who are born of Chriſtian Parents, and brought up among Chriſtians, are always deem'd to be ſuch themſelves, whilſt they acquieſce in, and not diſown the Name: But unleſs People are palpably influenc'd by their Religion, in their Actions and Behaviour, there is no greater Advantage in being a Chriſtian, than there is in being a Mahometan or a Heathen. If a Perſon was made free of a Company which preſided over Artizans, in a toilſome laborious Trade, and he neither had ſerv'd his Time to it before, nor ever followed it afterwards, it could not be ſaid of ſuch a Perſon, whatever other Uſe he might make of his Freedom, that he actually was, or had been, of that laborious, toilſome Employment. A Man who was baptiz'd in his Infancy, may comply with all the outward Forms of his Religion; and, if he loves his Reputation, never be guilty of any notorious Wickedneſs. But if all this While, which is not impoſſible, his Heart is cloſely attach'd to this World; if he has a far greater Value for Senſual, than he has for Spiritual Pleaſures, and perſiſts in a Courſe of a voluptuous

Life

Life for many Years, without Repentance: A Man, I ſay, who does this, cannot be a more real Chriſtian, tho' he conform'd to all the Rites and Ceremonies, and bore a great Sway in the Veſtry, than a Linnen-Draper could be a real Blackſmith, tho' he was free of the Blackſmiths Company, and was a Livery-Man amongſt them.

That weak ſilly People may form ſuch wrong Judgments, as I have hinted at, from no worſe Cauſe, than Want of Capacity, and mere Folly, I am willing to believe. But when I ſee Men of very good Senſe, and conſiderable Knowledge, guilty of it, I can't help thinking, that they do it with Deſign, and becauſe they find their Intereſt in it. This is certain, that when once it is taken for granted, that to be a Chriſtian, it is ſufficient to acquieſce in being call'd ſo, and attend the outward Worſhip of ſome Sect or other, it ſaves the Clergy a vaſt Deal of Trouble, from Friends as well as Foes. For to quiet and ſatisfy all ſcrupulous Conſciences, is as great a Drudgery as it is to write in Defence of Miracles.

The Reaſon, Sir, why I have ſaid ſo much on this Head, is, that among thoſe who outwardly ſhew the greateſt Zeal for Religion and the Goſpel, I ſee hardly Any who teach us, either by Precept or Example, the Severity of Manners which Chriſtianity requires. They ſeem to be much more ſollicitous about the Name, than they are about the Thing it ſelf; as if, when Men would but own themſelves to be Chriſtians

ſtians, it was no great Matter for the Qualifications which muſt make them ſo. When of late I have caſt my Eyes upon the Behaviour of ſome People, who ſhall be nameleſs, it has put me in Mind of the *Free-Maſons*. Theſe, you know, are divided in ſeveral Companies; each Company have a Lodge of their own; every Lodge has a Maſter; over all theſe Maſters again, there is a Grand Maſter. Some of them meet once a Month; others not ſo often; they pretend to Myſteries, and eat and drink together; they make uſe of ſeveral Ceremonies, which are peculiar to themſelves, with great Gravity; and with all this Buſtle they make, I could never learn yet, that they had any Thing to do, but to be *Free-Maſons*, ſpeak well of the Honour of their Society, and either pity or deſpiſe all thoſe who are not Members of it: Out of their Aſſemblies, they live and converſe like other Men: And tho' I have been in Company with ſeveral of them, I profeſs, unleſs I am told it, I can never know, who is a *Free-Maſon*, and who is not.

I know, Sir, you love *Allegory*; and on that Score, I have been extremely delighted with what you ſay, Page 332. of your firſt Volume; where you juſtly ridicule and expoſe thoſe Libertines, who pretend to be Patriots for *Liberty and Property*. I beg Leave, for the Benefit of other Readers, to tranſcribe the Paſſage. *When I hear*, ſays *Crito*, *theſe two Words in the Mouth of a* Minute Philoſopher, *I am put in Mind of the* Teſte di Ferro *at Rome. His Holineſs, it ſeems, not having Power to aſſign Penſions, on* Spaniſh *Benefices, to*

Any

Any but Natives of Spain, *always keeps at* Rome *Two Spaniards, call'd* Teſte di Ferro, *who have the Name of all ſuch Penſions, but not the Profit, which goes to* Italians. *As we may ſee every Day, both Things and Notions placed to the Account of Liberty and Property, which in Reality neither have, nor are meant to have any Share in them. What! is it impoſſible for a Man to be a Chriſtian, but he muſt be a Slave; or a Clergyman, but he muſt have the Principles of an Inquiſitor?* This is very *à propos*, and admirably well applied. I thank you for it. I know Abundance of Divines, who ſeem to be very fond of the World, and are always graſping at Wealth and Power; and whenever I hear Any of theſe mention their Concern for Religion, and the Spiritual Welfare of Others, as they often do, I ſhall always think on *Crito*'s Story, laugh heartily, and ſay no more. For if I ſhould imitate him, in exclaiming every Time I ſaw *both Things and Notions placed to the Account of* Religion and the Spiritual Welfare of Others, *which, in Reality, neither have, nor are meant to have any Share in them*, I ſhould never be able to follow any other Buſineſs, than to cry out, What! is it impoſſible, that the Chriſtian Religion ſhould be taken Care of, unleſs Eccleſiaſticks ride in Coaches and Six; or the Spiritual Welfare of the Laity, without Temporal Dominion and an extravagant Power in the Clergy?

My *Allegory*, you ſee, Sir, is but a Copy of yours, and therefore cannot have the ſame Merit. How you will like it I can't tell; but I

fancy, that moſt of my Readers beſides, will be of Opinion, that if his Holineſs makes no greater Advantage by his *Teſte di Ferro* at *Rome*, than the Cauſe, which you eſpouſe, is like to get by yours here, it will hardly be worth his while to keep them any longer.

Here, Sir, I ſhall take my Leave of you, in full Expectation, that, in what relates to me, I ſhall find great Alterations in your next Edition. To furniſh you with as many Materials for this Purpoſe as I can conveniently, I ſhall fill what Room I have left with another Quotation from the *Fable of the Bees*, beginning Page 410. If my Paper would have held out, and I could have added a Page or two more, you would have ſeen how wickedly I have been miſrepreſented in what I ſay about the Fire of *London*.

It is certain, that the fewer Deſires a Man has, and the leſs he Covets, the more eaſy he is to himſelf: The more active he is to ſupply his own Wants, and the leſs he requires to be waited upon, the more he will be beloved, and the leſs Trouble he is in a Family: The more he loves Peace and Concord, the more Charity he has for his Neighbour: And the more he ſhines in real Virtue, there is no doubt, but that in Proportion he is acceptable to God and Man. But let us be Juſt. What Benefit can theſe Things be of, or what Earthly Good can they do, to promote the Wealth, the Glory and Worldly Greatneſs of Nations? It is the Senſual Courtier, that ſets no Limits to his Luxury; the Fickle Strumpet that invents New Faſhions every Week; the

Haugh-

Haughty Dutcheſs, that in Equipage, Entertainments, and all her Behaviour, would imitate a Princeſs; the Profuſe Rake and laviſh Heir, that ſcatter about their Money without Wit or Judgment, buy every Thing they ſee, and either deſtroy or give it away the next Day; the Covetous and perjur'd Villain, that ſqueez'd an immenſe Treaſure from the Tears of Widows and Orphans, and left the Prodigals the Money to ſpend. It is theſe that are the Prey and proper Food of a full-grown Leviathan; *or, in other Words, ſuch is the calamitous Condition of Human Affairs, that we ſtand in Need of the Plagues and Monſters I nam'd, to have all the Variety of Labour perform'd, which the Skill of Men is capable of inventing, in order to procure an Honeſt Livelihood to the vaſt Multitudes of Working Poor, that are required to make a large Society: And it is Folly to imagine, that great and wealthy Nations can ſubſiſt, and be at once Powerful and Polite, without.*

I proteſt againſt Popery as much as ever Luther *or* Calvin *did, or Queen* Elizabeth *herſelf; but I believe from my Heart, that the Reformation has ſcarce been more inſtrumental in rendring the Kingdoms and States, that have embraced it, flouriſhing beyond other Nations, than the ſilly and capricious Invention of Hoop'd and Quilted Petticoats. But if this ſhould be denied me by the Enemies of Prieſtly Power, at leaſt I am ſure, that, bar the brave Men, who have fought for and againſt that Lay-Man's Bleſſing, it has from its firſt Beginning to this Day, not employ'd ſo many Hands, honeſt induſtrious labouring Hands, as the abominable*

Improvement on Female Luxury, I named, has done in Few Years. Religion is one Thing, and Trade is another. He that gives moſt Trouble to Thouſands of his Neighbours, and invents the moſt operoſe Manufactures is, right or wrong, the greateſt Friend to the Society.

What a Buſtle is there to be made in ſeveral Parts of the World, before a fine Scarlet, or Crimſon Cloth can be produced? What a Multiplicity of Trades and Artificers muſt be employ'd? Not only ſuch as are obvious, as Wool-combers, Spinners, the Weaver, the Cloth-worker, the Scowrer, the Dyer, the Setter, the Drawer, and the Packer; but others that are more remote, and might ſeem foreign to it; as the Mill-wright, the Pewterer, and the Chymiſt, which yet are all neceſſary, as well as a great Number of other Handicrafts, to have the Tools, Utenſils, and other Implements belonging to the Trades already named: But all theſe Things are done at Home, and may be perform'd without extraordinary Fatigue or Danger; the moſt frightful Proſpect is left behind, when we reflect on the Toil and Hazard that are to be undergone Abroad, the vaſt Seas we are to go over, the different Climates we are to endure, and the ſeveral Nations we muſt be obliged to for their Aſſiſtance. Spain *alone, it is true, might furniſh us with Wool to make the fineſt Cloth; but what Skill and Pains, what Experience and Ingenuity are required to dye it of thoſe beautiful Colours! How widely are the Drugs and other Ingredients diſpers'd through the Univerſe, that are to meet in one Kettle. Allom, indeed, we have of our own;*

Argol

Argol we might have from the Rhine, *and Vitriol from* Hungary; *all this is in* Europe; *but then for Saltpetre in Quantity, we are forc'd to go as far as the* East-Indies: *Cochenille, unknown to the Ancients, is not much nearer to us, tho' in a quite different Part of the Earth; we buy it, 'tis true, from the* Spaniards; *but not being their Product, they are forc'd to fetch it for us from the remoteſt Corner of the New World in the* West-Indies. *Whilſt ſo many Sailors are broiling in the Sun, and ſwelter'd with Heat in the* East *and* West *of us, another Set of them are freezing in the* North, *to fetch Potaſhes from* Ruſſia.

When we are thoroughly acquainted with all the Variety of Toil and Labour, the Hardſhips and Calamities, that muſt be undergone to compaſs the End I ſpeak of, and we conſider the vaſt Riſques and Perils that are run in thoſe Voyages, and that Few of them are ever made, but at the Expence, not only of the Health and Welfare, but even the Lives of Many: When we are acquainted with, I ſay and duely conſider the Things I named, it is ſcarce poſſible to conceive a Tyrant ſo inhuman and void of Shame, that beholding Things in the ſame View, he ſhould exact ſuch terrible Services from his innocent Slaves; and at the ſame Time dare to own, that he did it for no other Reaſon, than the Satisfaction a Man receives from having a Garment made of Scarlet or Crimſon Cloth. But to what Height of Luxury muſt a Nation be arriv'd, where not only the King's Officers, but likewiſe his Guards, even the Private Soldiers, ſhould have ſuch impudent Deſires!

But

But if we turn the Proſpect, and look on all thoſe Labours, as ſo many voluntary Actions, belonging to different Callings and Occupations, that Men are brought up to for a Livelihood, and in which Every one works for himſelf, how much ſoever he may ſeem to labour for Others: If we conſider, that even the Sailors, who undergo the greateſt Hardſhips, as ſoon as one Voyage is ended, even after a Ship-wreck, are looking out and ſolliciting for Employment in another: If we conſider, I ſay, and look on theſe Things in another View, we ſhall find, that the Labour of the Poor is ſo far from being a Burthen, and an Impoſition upon them, that to have Employment is a Bleſſing, which, in their Addreſſes to Heaven, they pray for; and to procure it for the Generality of them, is the greateſt Care of every Legiſlature.

FINIS.